identity, a mutual inclusion and interpenetration of consciousness: knowledge as we envisage it would not exist, because it would not be needed, since all would be direct action of consciousness in being itself, identical, intimate, intrinsically self-aware and all-aware. But still relations of consciousness, relations of mutual delight of existence, relations of self-power of being with self-power of being would not be excluded; these highest spiritual "planes would not be a field of blank indeterminability, a vacancy of pure existence.

It might be said again that, even so, in Sachchidananda itself at least, above all worlds of manifestation, there could be nothing but the self-awareness of pure existence and consciousness and a pure delight of existence. **Or,** indeed, this triune being itself might well be only a trinity of original spiritual self-determinations of the Infinite; these too, like all determinations, would cease to exist in the ineffable Absolute. But our position is that these must be inherent truths of tKe supreme being; their utmost reality must be pre-existent in the Absolute even if they are ineffably other there than what they are in the spiritual mind's highest possible experience. The Absolute is not

a mystery
of infinite blankness nor a supreme sum
of nega-
tions; nothing can manifest that is not
justified by
some self-power of the original and
omnipresent
Reality.